THE
HORRORS and TERRORS
OF THE
Hour of Death and Day of Judgment,
That ſeize upon all Impenitent and Unbelieving Sinners.

WITH

Some Holy Directions, teaching all that ſet their Faces *Sion*-ward how to fit and prepare themſelves for their Great Change.

And alſo

The Great Danger of a Long-delayed and Death-Bed Repentance: By which is made manifeſt the Unſpeakable Folly of our Wantons in this Extravagant Age.

To all which is added

Sundry Examples of Gods Dreadful Judgments againſt violent Breakers of his Holy Commandments.

Rev. 21. 8.

But the Fearful and Unbelieving, and the Abominable, and Sorcerers, and Idolaters, and all Lyars ſhall have their part in the Lake which burneth with Fire and Brimſtone.

Being a Second Part to that Excellent Book, called *Hells Everlaſting Flames Avoided, and Heavens Eternal Felicities enjoyed.*

By Mr. *JOHN HAYWARD.*

Licenſed and Entred according to Order.

London, Printed for *Robert Gifford*, and are to be ſold at his Shop in *Old Bedlam*, without *Biſhops-Gate*. 1690.

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Wm.
Smith.
His
Book
Sept th
8 1798

TO THE

Chriſtian READERS.

Having very lately Publiſhed a ſmall Piece, Intituled Hells Everlaſting Flames avoided, and Heavens Eternal Felicities oyed; *and it being approved of, ſo very well entertain'd beyond my tations amongſt you, gave me her Encouragement to be further iceable to your Precious and Immortal Souls, in publiſhing this ſmall as a Second part to the for-, hoping it will find the ſame welme amongſt you; wherein you will contained a Diſcourſe of the rors that ſeize upon an Impeni- Sinner when he comes on his Dy- Bed, and a rolling Pillow, and Troubles and Sorrows that At-*

tend him in the other World at t
Judgment Seat of Almighty God
with some Directions, teaching all ho
to fit themselves for their Gre
Change, and the Great Danger of
Long-delayed and Death-bed R
pentance.

That this small Piece may be
Means to bring your Affections
from the deceitful Delights of th
transitory World, and to settle the
upon those things that are above, th
so you may be Everlastingly Ha
with Almighty God, is the Hea
Prayer of

Your Souls Cordial Friend,

JOHN HAYWAR

T H

THE HORRORS

That ſeize upon

An Unpardoned SINNER

At the Hour of Death.

WHat ſhall I ſay concerning this dreadful Hour, this Cruel Inſtant, when the Soul is taking its leave of its Earthly Habitation? The Body, O Lord, how is it tormented, perplexed, and troubled? What a Multitude of Terrors doth ſeize upon it? then nothing but extream Sorrow and Anguiſh; then beginneth it to enquire into the heinouſneſs of thoſe Sins it hath committed, and into Gods unſpeakable hatred of them, and his Eternal Wrath and Indignation that he is a beginning to pour out upon them; then

it, will conſider that the time of Repentance is then at an end, and ſet juſt upon the point of Paſſage to Gods dreadful Tribunal, where it doth not know how the beſt Actions it hath done ſhall be examined. For as in a rude Ear that Muſick may be counted extraordinary pleaſant, which a skilful Judgment will condemn for courſe; ſo in the Sight and View of Almighty God our beſt Actions will be found very unworthy and deficient, and very ſhort of deſerving that Eſteem and Valuation we had of them. The Soul is very deſirous to ſtay to enjoy more of this ſinful Worlds deceitful, bewitching and charming Dalila's; but it is forc'd to go, to ſtay it is impoſſible, and to go is intolerable; and it too often falleth out, that whilſt one thinketh much of doing, he leaveth to do the Effect of his thinking ſo, whilſt it is a taking one, and bewailing it ſelf for the time that is paſt, it looſeth that little which then remains.

Looking back it eſteemeth the whole race that it hath run as a ſhort ſtep; looking forward, it is aghaſt at the infinite ſpace of Eternity wherein it is to continue: lifting up the Mind to Heaven, it diſcove-

reth

reth a moſt bright and beautiful Glory. Again, caſting it down upon the Earth, it ſeeth all things wrapt up in a miſty Darkneſs; if it calleth to Memory the time that is paſt, it will very ſtrongly accuſe; if it takes notice of the time preſent, it will ſharply torment; if it look to the Evil that will enſue, it will terrifie moſt extreamly; the fading Pleaſures which are paſt and gone, which in themſelves were little, ſhall then ſeem nothing; the Day of Judgment which is coming on, that before ſeemed as if it were not to be, ſhall then be very great, and more dreadful and ſurprizing than we can poſſibly imagine: Hitherto hath been our own Day, but then ſhall be the Great and Terrible Day of the Lord, *wherein his Anger ſhall burn as an Oven, and the Elements melt with fervent heat; for he ſhall come in flames of fire to take vengeance upon all his Enemies.*

Hereupon a freſh Supply of new Thoughts ſtingeth the Mind, and tormenteth it ſelf, in lamenting that it hath built ſo many Caſtles, ſome in the Air, others upon the Sand; that with the Spider it hath even exhauſted the Bowels

and Works of ſo little, both continuance and uſe; that it hath waſted that Candle in idle Play, which was given for the lighting of it to Bed; that it was ſo enflamed with the Inchantments of a Tranſitory Eſtate, as to ceaſe to think upon the Condition which never ſhall have end; that it hath made ſo large Proviſions for the one, and none at all for the other; that to ſatisfie the Fleſh which is to be a Feaſt for Worms, it has neglected the Spirit which was to have been a Companion for Angels; that it hath loſt for ſo ſhort a Shew the everlaſting Enjoyment of thoſe Rivers of Pleaſures which make glad the City of God; that it hath exchanged and done more abſurdly and fooliſhly than the rude *Indians*, who give Gold for Glaſs, the Treaſures of Immortal Glory for Trifles, and Toys of floating Vanities, which bring nothing in the end but eternal Sorrow and Miſery.

O! if it had but never ſo ſhort a time longer, what vaſt Improvements would it make of it; How would it turn from the way of Sin and Wickedneſs, and abandon all its former Delights and Pleaſures, and take up to a very ſtrict and

cir-

circumſpect Life, walking in all the ways of Gods Holy Commandments; but it is like to a Horſe, deſirous to run, and miſerably ſpurr'd, but ſo ſhort Reins that he cannot ſtir: Or like unto thoſe, who in their Dream ſee fearful and terrible Viſions, and ſweat with Pain, and ſtrive to cry for help, but cannot find any ſtrength at all to cry.

In the mean time the Head ſhooteth, the Back aketh, the Heart panteth, the Throat ratleth, the Tongue faltreth, the Breath ſhortneth, the Fleſh trembleth, the Veins beat, the Head-ſtrings crack, the Eyes wax dim, the Noſe ſharp, the Brows hard, the Cheeks cold and wan, the Lips pale, the Hands numb, the Joints ſtiff, the whole Body in a cold Sweat, the Strength fainting, the Life vaniſhing, and Death drawing on; and as a wiſe Souldier that beſiegeth either a Fort or Caſtle, firſt maketh his Breach with great Artillery, then aſſaulteth, entreth and poſſeſſeth the ſame: Even ſo Death, firſt by ſeveral Weakneſſes and Pains in Sickneſs, beateth all the natural Forces, battereth without any intermiſſion or repulſion, the principal and ſtrongeſt parts of the Body; but when he makes

his

his perſonal Approach, when the ſick Perſon begins to doubt of his or her Life, and afterward to deſpair, then are all his Pains and Perplexities enlarged, then is he driven to extremity of diſtreſs, then are all his Members ſurprized with thoſe pullers down of Nature, which are the common Combatants of Death; then is that fulfilled which the Prophet ſaid (*The ſorrows of death compaſſed me, and the Floods of wickedneſs made me afraid, the ſorrows of the Grave have compaſſed me about, the ſnares of death overtook me*) and ſo it is uſual, that our departure out of this Life is in ſome meaſure anſwerable to our entrance into it, both painful and grievous; but the one to our Mother, the other to our ſelves.

Neither ſhall the Children and Friends, for whoſe ſakes the Sick ſhall often condemn themſelves beforehand, forbear in this inſtant of Extremity from being miſerable Comforters, as *Job* ſaid to his Friends, *Job* 16. 2. ſome crying, ſome craving, ſome counſelling him in the ordering of his Eſtate, ſome flattering of him with vain Speeches, either of Compaſſion or Comfort, all then like Fleſh Flies help to encreaſe his unſpeakable Miſery.

Whilſt theſe Summoners of Death are executing their Office, and the ſick Perſon lieth bound upon the Altar, for the Sacrifice of his Soul, and the Knife ſet to his Throat, and he unable either to fly or defend himſelf; moſt of his wicked Thoughts, Words and Actions come freſh in his Memory, and againſt them appeareth God Almighty's Indignation and fierce Anger, wherein is comprehended all the Curſes of the Law; all which make his Sorrows more intolerable than he is able to bear; from which the Sinner would willingly turn away his Eye, but he is forced to behold; and they will all cry unto him, we are thy Works we will go with thee.

Then ſhall the Conſcience ſharply accuſe, the Memory give in her Evidence, Reaſon ſhall ſet as Judge, Fear ſhall ſtand as Executioner; and there is hardly any ſevere Sentence in all the Holy Bible againſt Sin and Sinners, which the Devil will forbear putting into his mind, aggravating every thing to the worſt: And ſeeing he ſhall ſo ſtrictly examine, accuſe, and condemn himſelf, what great cauſe ſhall he have then to

fear

fear and dread the terrible Judgment of Almighty God, who knoweth more of his Sins and Wickedneſs than it is poſſible to know of himſelf, for he knoweth all things; who as he doth ſo unſpeakably hate Sin, he will certainly, anſwerable to his hatred of it, condemn and ſentence it to eternal Burnings, which is more than any Man can do, and eſpecially upon himſelf.

Then will all human Wiſdom be turned into Fooliſhneſs, and Policy fail; then will Reſolution be turned into fearful Trembling; then will Pride that was ſo high be laid low, and vain Confidence be turned into deſpair; then will be a vaſt difference in our Judgments to what we have now in our Health, Wealth, and Strength, inſomuch that it may be we ſhall find our ſelves under the Eternal Wrath and Indignation of an Angry God, and be ſurrounded with our Enemies, to wit, our Sins, and Devils ready to take us for committing of them: from which we ſhall be forced to lament our ſelves, and ſay, O that ever we were born! we, ſimple Men, thought their Life to be but madneſs, whoſe End we now eſteem moſt Honourable.

But

But we have wearied out our selves in craggy Ways, we are worn out in pursuing Vanity, and the Ways of the Lord we have not known.

Never did a revengful Tyrant exercise his implacable Rage with greater Cruelty upon those that he hates, than the miserable Sinner shall then upon himself, in justly condemning, in vainly acknowledging, and unprofitably lamenting the Errors of his Actions: Whilst the Pains and Perplexities of the Souls departing from its so dear and darling Friends, the Body and the World shall draw the Powers thereof from true Repentance; all these inchanting Pleasures wherein it took so great delight, shall then be at an end, and quite forgotten as if they never had been; or else remain in the mind only to torment the Soul: the Cup of Pleasure, whereof the Sinner had before quaffed shall then be at the bottom, and he shall be constrained to drink up the Dregs, even the Scruples and remorses of a guilty Conscience, which like Thousands of Thorns shall tear and torment the miserable Soul. The Body can dye but once, but the Heart shall so often dye as the Sinner

shall

ſhall think upon his Death, and upon his new Separation from all thoſe Enjoyments he dearly loved and delighted in: the more his Affections are entangled with the Affairs of this Life, the more grievous and intolerable will his Death be unto him. Then ſhall his Eyes be opened which the Pleaſure of Sin had cloſe ſhut up, and he ſhall plainly ſee the Follies of his miſpent Life, and that for the Injoyment of a few jolly Hours he is like to ſuffer Eternal Puniſhment; whereupon he will amazedly both abhor and admire his Sottiſhneſs, and that he was ſo befooled out of his Reaſon, as to take Pleaſure in the vileſt Acts of Wickedneſs, as Drunkenneſs, Whoredom, Covetouſneſs, and the like, which bring nothing in the end but Eternal ruin both to Soul and Body; then ſhall he plainly perceive, that he is falling into the Bottomleſs Gulf of Hells Flames, which will be very frightful and terrible unto him, and entering upon his Ruin where he thought to have taken his Reſt; that all the things of this World are paſſing away, the ways thereof rough and crooked, leading to the very Gates of Hell; the

Wealth

Wealth baſe; the Pleaſures falſe; the hopes vain; the Promiſes lyes; the Glory ſhort, and of no continuance; the whole ſtate of this Life a compleat baniſhment from Peace and Comfort, and nothing but ſorrow upon ſorrow, and one Trouble falling upon the neck of another: A very Dungeon, a Jail not only of Guilty but Condemned Perſons, all the Comforts of which Life are not only Remedies of Grief, but propagators and increaſers of it with ſweet Poyſon, which giveth ſome ſatisfaction to the Senſe, not by freeing, but by inuring it to the Diſeaſe; his Riches cannot redeem him, his Friends will forſake him, his Eſtate he muſt leave behind him, and his Children and kindeſt Kindred ſhall be no greater comfort to him, than a brood of Vipers, eſpecially when he conſidereth that he is for ever like to bear that Eternal Vengeance that is due to him, for abuſing thoſe Mercies that God was pleaſed to beſtow upon him, and leave the Injoyment of them to his Children and Friends; and thoſe delightful and darling Sins that he moſt loved, and ſpent his Time in the Injoyment of, ſhall ſtrike the deepeſt Wounds into

into his poor Heart: As *Abſolom*'s greateſt Ornament and Delight, his fair Hair, was ordered to be the Cauſe of his Death.

Theſe things not only failing, but exceedingly vexing him, being like the ſpread Tail of a Peacock, adorning only the former part of Life, and leaving the hinder part naked and bare, or like the *Syrens* beginning then to turn their Tunes when they have drawn to the Point of Deſtruction.

He deſireth to turn to God but he cannot, becauſe he hath nor ever had any knowledg of him, nor power in that violent deſtraction of his Soul; for as a Sword that is ſeldom drawn out of the Scabbard, is commonly hard to be unſheath'd at the time when a Man hath occaſion to make uſe of it, ſo they who never exerciſed themſelves in the Actions of Religion, but rather have been accuſtomed to Evil, can be in no great readineſs therein, when the uſe of them be moſt urgent.

But the moſt which he can do, is that which God hath ſaid by the Prophet, *Hoſea* 7. 14. *They howl and rore upon their beds, and do not call unto me in their hearts.* Further-

Furthermore, He will fall into that Soul-perplexing Condition of Deſpair, deſpairing of having the leaſt of Gods Mercies, that God will not then give ear to his Call, in this time of greateſt Extremity, becauſe he did not hearken to, and obey the many Calls and Invitations of God in his day of Viſitation; that God will not then receive him into his Houſe, becauſe when time was he ſhut God out of his Heart; that God will then have not any Mercy, Compaſſion or Pitty upon him, becauſe he had none upon Chriſts poor diſtreſſed and needy Members: And that at the end of his Journey he ſhall not arrive at Heaven, becauſe in his Life-time he travell'd in the High-way to Hell; he will, or at leaſtwiſe may expect ſuch an Anſwer, as *Elizeus* gave King *Joram*, when he came to him in his greateſt extremity, 2 *Kings* 3. *What have I to do with thee, O Joram, get thee to the Prophets of thy father and mother*; ſo may God ſay to him, get thee to the Pleaſures, the Profits, and Advantages, which hitherto thou haſt purſued (and deſire them to help thee.)

Then

Then ſhall the Earth ſeem weary to bear him, the Heavens to flaſh Fire in his face, God to threaten him, and Devils to expect him, and his own Conſcience to betray him, ſometimes being more able to abide death than the fear of death: he wiſheth to fly, if it were poſſible, even from himſelf, and to be diſcharged from being guided by ſo evil a Companion as his Soul; not in hopes that his Torment ſhall thereby either end or abate, but according to the nature of Grief, the preſent being moſt painful, he deſireth to change, and put it to a venture the enſuing: but when he ſeeth the Heavens on all ſides ſhut, and not the leaſt Beam of Comfort to ſhine upon him, but on the contrary, Corruption and Worms ready to Conſume his Body: and infinite Legions of Devils ſtand ready to receive his Soul, the Grave gaping to entertain the one, and the Horrors and Terrors of Hell to embrace the other; ſo that he is like to be chained to the Company of curſed and damned Devils; then is he in an amaze of amazement, then, like one that holdeth a Wolf by the Ear, bitten whilſt he holdeth, and ſlain when he lets go.

O Death, the Lodg of all Mens Lives, how ſuddenly doſt thou ſet upon us? with what ſtealing ſteps? by how inſenſible degrees doſt thou approach us? which like the Sun, although it be very ſwift in Motion, yet doth not the Eye perceive it to move: How univerſal is thy Dominion, and how ſeverely doſt thou exact Obedience; the Mighty with all their Power cannot reſiſt thee; the Rich with his Riches cannot corrupt thee; the Wiſe with his Wiſdom can neither appeaſe or avoid thee: thou rangeſt over the whole Earth; thou ſearcheſt every Cloſet; thou beateſt down every Defence: And ſo many Ages as there hath been ſince the World was Created, ſo many perfect Conqueſts haſt thou made. All natural things do increaſe and decline, but thou always continueth in full ſtrength, thy Power is the ſame now as it was when it ſeized upon *Adam*; thou art the Clock which always ſtriketh; thou art the Sword which always Executeth; thou art the Snare which always intrapeth; thou art the Sea wherein all Rivers do run, wherein all Ships ſuffer Shipwreck; thou art the pain that every

every one muſt endure; thou art the Debt, the Tribute that every one muſt pay: O Cruel death, how bitterly doſt thou bite thoſe Souls which are plung'd in the thoughts of Worldly Affairs; thou breakeſt off their Studies; thou diſappointeth them in their Deſigns and Enterpriſes; thou cropeſt their hopes in the faireſt Flower; thou overthroweſt them in the chiefeſt Strength and Beauty of their Age.

Thy Triumph is in Funeral Solemnities; thy Applauſes in the Cries of Widows and Orphans; thou filleſt all Places with Confuſion, Deſolation and Diſorder: What ſhall I ſay, thou art the Child of Sin, the Father of Confuſion, the Purſivant of Hell; for God diſclaimeth any Intereſt in thee by the Mouth of the Wiſe man; that he never made thee, but that thou hadſt thy entrance into the World by the very Malice and Subtilties of the Devil.

Well then, ſecure and ſenſleſs Soul, howſoever the Devil would cheat, deceive or delude thee as he did our Firſt Parents, that thou ſhalt not dye, howſoever he repreſenteth thy Life unto thee with a Countenance of continuance, in one firm

and ſtable ſtate: howſoever in the ſtrength of thy Age, Courage, and Health, thou meaſureſt the length of thy Days by the length of thy Deſires, and the number of thy Days by the multitude of thy Affairs; yet aſſure thy ſelf this heavy and terrible Hour, this fearful, this dangerous and unavoidable Paſſage is not far from thee, even in the furtheſt and faireſt Path of Nature, and may be every Hour, by many common Accidents, both violent and of ordinary courſe. The Day will come, and therefore prepare for it, when thou ſhalt live in the Morning, and at Night be dead. The Day will come, whether this Day or to Morrow, or when thou art uncertain, wherein thou ſhalt lie in thy Bed, upon a rolling Pillow, expecting every moment the terrible ſtroak of Death, the inevitable Executioner of that Sentence which was pronounced in the beginning againſt all Mankind; every Minute thou liveſt is a ſtep forwards to thy Death, every Action thou takeſt in Hand pulls away from thee ſome part of thy Life; inſomuch that thou art daily changing, yea daily dying, like a Candle which is continually burning till it

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be out; or like them ſailing in a Sh
who whatſoever they are doing th
always carried forwards.

For as the emptying of an Hour-gl
conſiſteth not only in the falling o
laſt Grain of Sand, but in the defl
of the whole from the beginning: S
thy Death doth not conſiſt in the
Hour of thy Life, but in the continu
conſuming courſe from the firſt Hour o
the ſame; in regard whereof thou a
in a worſe condition than if thou had
been made of Glaſs; for that, althoug
it may be broke by many Accidents, y
doth it not periſh, or waſte by time
but thou, beſides many Caſualties, a
ſubject alſo to the injury of time: tho
canſt never enter twice into the ſam
running Water, by reaſon it alwa
fleeteth and falleth away; no more can
thou find thy Subſtance and Nature twi
in one State, becauſe it changeth as fa
as time doth run.

There is nothing that properly is
hath Being in it ſelf but God Immo
tal, who truly is Immutable, who g
veth to all things that Being which the
have: But the Bodies of Men are chang
ed every Moment, their Subſtance is a
wa

ways growing or decaying, it never continueth the same so long as while a Man may say *now*; for whatsoever is consumed in the longest continuance of time, the same in every Moment of time suffereth decay.

Thou art easily induced to believe that other Men shall not live long, because self-love doth not blind thy Judgment, and make thee dislike the knowledge of this Truth; but that extraordinary Love that we bear to our selves causeth us so hate Death, so as that we abhor to think of it, or else are easily perswaded that it is farther from us than from other Men, because we are too often very willing to believe, that that we are most desirous of should be true, although we have little or no cause to ground our belief upon it; for we are all under one common Condition, our Lives are short in all things, except in Miseries and Troubles; our Continuance is very uncertain, we are here to day, and gone to our long and everlasting Home to morrow; for God would have the time of our Death unknown to us, because we should always make our first and chiefest Business to fit and prepare our selves for it.

Rouſe up and ariſe out of thy Bed of ſloth, and be not like the Fooliſh Virgins that had their Lamps to trim, and their Oil to ſeek when the Bridegroom came, and ſo was ſhut out to their everlaſting Shame and Confuſion; but watch over thy ſelf; look upon the pale Horſe and him that ſitteth thereon, whoſe Name is Death. O provide in time that thou be not ſuddenly ſurprized and called to die before thou beginneſt to live; for not to do well whilſt you live is Death; but not to breath, but to do well, is Life: the more wicked thy Life hath been, the more dreadful will thy Death be unto thee; and ſo on the contrary the more Pious, Godly, and Chriſtianly diſpoſed thou haſt been in thy Life time, the more ſweet, comfortable, and welcom will thy Death be unto thee: Therefore it is a great piece of Weakneſs and Sottiſhneſs to be unwilling to that which is ſo indiſpenſably neceſſary to be done, whereon hangeth, and certainly dependeth thy everlaſting Joy, or everlaſting Sorrow: it is neceſſary to die; it is much more neceſſary for dying well: therefore let me prevail with thee to meditate often upon thy Death;

and

and let not the thought of thy laſt end be the laſt end of thy thought; and be not ſo deceived, and deluded as to think thy ſelf in a ſafe and ſure State and Condition ſo long as thou art unwilling to think of thy Death: So ſoon as thou wert born thou waſt old enough to die; and ſhortly thou wilt be too old to live: Actions that are hard and difficult we draw to Perfection by often uſe. Seeing therefore it is very hard to die willingly or well, the Errour whereof may turn thee into Hells everlaſting Burnings, what Cauſe haſt thou to exerciſe thy ſelf in handling thy Weapons, in traverſing the Ground, in treading and meaſuring every ſtep of that dark and ſtony Way, that by dying often, thou may'ſt learn both to die eaſily and well. Let fall no point of Courage and of Care; ſlip not any Opportunity, nor the leaſt occaſion that offers, whilſt it may not only be taken but cometh, yea ſueth to be laid hold of; and therefore if it be not now taken, it will never hereafter be overtaken.

The Lord Jeſus Chriſt, the King of Kings, and Lord of Lords is yet out of his infinite Goodneſs and Loving-kindneſs, offering of Mercy to all. The Door ſtandeth yet open to all that are willing to be Suitors for the ſame; his Nature is now as willing to forgive as his Power will be able hereafter to puniſh. The Kings of *Iſrael* were not ſo famous for their Mercy to the Servants of *Abinadab* as the God of *Iſrael* is among us: when thou didſt ſin he did ſpare; when thou didſt defer, he did wait and expect; when thou ſhalt return he will meet and embrace thee; the Bowels of his Mercy doth ſtill overflow, ſo that the Streams thereof may enter into thy dry and barren Soul; his Back was torn, his Hands and Feet were pierced, his Side was opened through theſe Holes thou maiſt ſee the abundance of his Love, at theſe Holy Holes thou maiſt taſte the ſweetneſs of his Mercy.

Preſent thy ſelf therefore unto him in all thoſe humble Behaviours, which the conſideration of his Majeſty, and thy Miſery can poſſibly frame; for the inward Affliction of the Spirit, except it break forth into ſome outward Geſture,

is

is for the moſt part altogether feigned or very ſmall.

O be Penitent for the time paſt and reſolute for the time to come; and with as great Confidence as Neceſſity cry unto him, and ſay, *The Death of Saints is precious, Pſal.* 116. 15. *Miſerable is the Death of Sinners, Pſal.* 34. 21.

THE TERRORS

That ſeize upon

An Unpardoned SINNER

At the Day of Judgment.

WO and alas to me, Wretch that I am! what ſhall I do in that Day, that Great and Terrible Day, that Day of Fury and of Fear, when an univerſal Flood of Fire ſhall overſpread the whole World, and conſume both the Beauty and Glory thereof into nothing? *Rev.* 6. 17. *For the great Day of his Wrath is come, and who ſhall be able to ſtand.* Joel 2. 31. *A day wherein the Sun ſhall be turned into darkneſs, and the Moon into Blood.* This Day of Gods Wrath is a dreadful and terrible Day to the Wicked, *who call evil good, and*

and good evil, who put darkneſs for light, and light for darkneſs, and put the evil day far from them; yet let them look to it, this Day will be a Day of Aſtoniſhment to them. Deut. 28. 28. *The Lord ſhall ſmite them with madneſs, and blindneſs, and Aſtoniſhment of Heart.* O it will be with the Wicked, as it was with *Nebuchadnezzar*, Dan. 3. 24. who was aſtoniſhed to behold the Works and Wonders of God, which the Lord wrought for the Deliverance of thoſe that put their truſt in him: *ver.* 24, 25. *Then* Nebuchadnezzar *the King was aſtoniſhed, and roſe up in haſte, and ſpake, and ſaid unto his Counſellers, Did we not caſt three men bound into the fire? They anſwered and ſaid unto the King, True O King. He anſwered and ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt, and the form of the fourth is like the Son of God.* O ye Graceleſs Perſons that now fear not God, nor tremble at his Word, he will make you then tremble as he did *Belſhazzar* when he beheld the Hand-writing, *Dan.* 5. 6. *Then the Kings Countenance was changed, and his thoughts troubled him, ſo that the Joints of his Loins was looſed, and his knees ſmote one againſt another.*

O ye Drunkards, Swearers, Lyars, Whoremongers, Covetous, and Oppreſſors of the Poor; you that do deſpite to the Spirit of Grace, and will not hearken to the many loving Calls and Invitations of Almighty God by his Spirit and Miniſtry, take notice that this Day of Gods Wrath will be a Day of Terrors to you, which will make your Hearts ſink within you, your Countenance to change, your Joints to be looſed, when the Terrors of the Almighty at this time ſhall ſeize upon you; therefore ſaith the Apoſtle, *Cor.* 5. 11. *Knowing the Terrors of the Lord we perſwade Men.*

This Day will be a Day of extream Sorrow and Anguiſh to the wicked, *Prov.* 1. 27. *When your fear ſhall come as deſolation, and your deſtruction as a whirlwind.* Zeph. 1. 15. *That your day is the day of wrath, a day of trouble and diſtreſs, a day of waſtneſs and deſolations, a day of darkneſs and gloominess, a day of floods and of thick darkneſs, and will bring diſtreſs upon men, that they ſhall walk as blind men, becauſe they have ſinned againſt the Lord, and their blood ſhall be poured out as duſt, and their fleſh as dung: neither their Gold*

nor

nor their Silver ſhall be able to deliver them in this day of the Lords Wrath: When at the ſound of the Trumpet all Graves ſhall open, and yield up their Priſoners, which they have kept faſt fetered with the Chains of Death from all Ages ſince the World was made; when the Soul of every Sinner at its approach to the Body, ſhall cry out with Curſes and Imprecations againſt it, O that ever I ſhould be led aſide into all manner of Wickedneſs by ſuch a loathſom lump of Carrion and Dung, and thereby looſe the enjoyment of God for ever, and be caſt into utter Darkneſs, where there is nothing but Sorrow and Miſery, and the Body ſhall again return to the Soul with a cruel Curſe, that it would be abuſed, cheated and deluded with ſuch falſe and baſe Pleaſures, to the everlaſting Deſtruction of them both; when with ſuch Salutations as theſe they ſhall unite together, not as dear and beloved Companions, but as Mortal Foes and Enemies; not as Helpers, Aiders, and Aſſiſters one of another, but as cruel and outrageous Perſecutors and Tormentors; not as one the Habitation of the other, but as the Priſon,

the Jayle, the Dungeon, the Fetters, wherein to indure perpetually the full weight of an offended God Almighty's Eternal Wrath and Indignation, which will ſink them to the loweſt Hell.

When the Books of every ones Conſcience comes to be laid open, and thereout a long Proceſs drawn againſt them, when all the Sins which ever thou didſt commit both in publick and private, from thy Birth to thy Burial, ſhall be ſummoned to appear againſt thee, and all thy Actions, Words, and Thoughts which thou didſt believe was either concealed or forgotten, ſhall be ſet in order before thee in ſo open and plain a view, that all the World ſhall take notice of thee and ſay, O fie, ah ſhame and confuſion on him, ſee what he hath done. Then ſhalt thou be ſtrictly examined, how every Moment of thy Life, even to the twinkling of an Eye, hath been imployed; whether thou haſt ſpent thy Time in Gods Service, or the Devils Drudgery; and thou ſhalt be forced to make anſwer to many things, whereof thou wouldſt have ſcorned to have been either queſtioned or told during the time of thy Life: When not only thy

thy Actions, but thy ſurceaſe from Action; not only thy Words, but alſo thy Silence, and as well the vacancy of thy Mind, as thy leaſt and lighteſt Thoughts, ſhall be ſeverely examined, the one for committing that which is Evil, the other for omitting that which is Good, it being ſufficient to condemn that thou livedſt. *Mat* 17. as the Fig Tree was accurſed which did bear Leaves and no Fruit, ſo thy Life was not imployed in Gods Service.

Then the Heavens ſhall threaten thee, the Earth ſhall caſt thee up, and all the Creatures which thou haſt abuſed ſhall cry for Vengeance from the Eternal God againſt thee; the Devils ſhall Accuſe thee, thy own Conſcience give Evidence againſt thee and Condemn thee, and the whole Jury of Saints paſs their Verdict upon thee.

O pure ſpotleſs Chriſtian Religion, what Holineſs, what Purity doſt thou teach? how ſtrict a Reckoning doſt thou exact? how ſevere a Judgment doſt thou expect? it is not ſufficient that our Lives be Holineſs, but they muſt be imployed in Works of Righteouſneſs and true Holineſs: It is not ſufficient that

that our Actions are not hurtful and impure, but they muſt always be intirely bent to that which is Good. Not our Actions only and our Words, but our ſecret Imaginations ſhall be ſtrictly examined, even in that manner, that the Prophet hath declared, *Zeph.* 1. 12. *At that time will I ſearch Jeruſalem with Candles, and viſit the men that are frozen upon their dregs, and ſay in their hearts the Lord will neither do Good nor Evil.*

Ah Wretch, what a Mountanous heap of Sins will be laid to thy Charge, which now thou doſt not remember nor regard? How many of thy Actions which now thou judgeſt to be good and harmleſs, will upon the touch at this Tryal, be found moſt Dreadful, moſt Heinous, and moſt Horrible Sins? No Defence, no Denial will that day ſerve thy turn, either to countenance or cover them; it will be in vain to make any Excuſes or Intreaties: No Place will then remain for the one, or pity for the other: Nothing ſhall be Granted that ſhall be Required, becauſe nothing was Performed that was Commanded; and therefore without favour or delay, thou muſt

muſt receive Sentence according to the Law, *Exodus* 21. 24. *Eye for eye, tooth for tooth, wound for wound, ſtripe for ſtripe:* So ſubmitting thy ſelf to ſuffer according to the Deſerts of thy ſinful Actions.

Now heedleſs and careleſs Sinner, will not this cauſe thee to caſt out moſt hideous Cries? is not this enough to draw forth the deareſt drops of thy Blood into Tears, *Acts* 24. 26. *Felix* the Preſident of *Judea*, although he was an Infidel, did tremble when Saint *Paul* diſputed to him of Judgment; and doſt thou that art a Chriſtian remain unmoved and unconcerned: O horrible and unparallel'd Stupidity. *Job* being a Juſt Man, gave this good Character of himſelf; he always trembled before the Majeſty of the moſt high God, like one that ſaileth in a ſtormy Tempeſt, and that his fear hath been ſo great that he was not able to bear it; and doſt thou a moſt ſinful Wretch remain ſtill ſecure? O ſtony and rocky Heart, which theſe blows do not break; O heavy ſleep of thy Soul, thou art not aſleep but dead, if theſe Pinches do not awake thee: but proceed a little further to examine the reſt, although it far exceed thy Apprehenſion;

do

do not altogether ſuppreſs that which thou art not fully able to expreſs; take a light touch of theſe Terrors, which the more ſuddenly and unexpectedly they fall upon thee, the more intolerable they will be to be indured.

Examine and ſee who ſhall be thy Judg, even he, in whatſoever I have done amiſs, I have very greatly diſpleaſed and offended; he I ſay, whoſe Glorious Majeſty I have, by my baſe and unworthy Actions, very much diſhonoured; whoſe Mercy I have ſlighted; whoſe Might I have deſpiſed; whoſe Glory I have abaſed; whoſe unſpeakable Goodneſs I have abuſed; whoſe Preſence I have prophaned, and whoſe long Patience I have thought to be thorough ignorance or allowance of my Evil.

In what Aſſembly ſhall this Judgment be? even before the whole Court of Heaven, in preſence of all the Angels, in preſence of all the Saints, whoſe bright Beauty and Purity will make my deformity more ugly and monſtrous, as contrarily compared together, doth moſt evidently demonſtrate; ſo many Devils as there are, ſo many Accuſers ſhall be

be againſt thee; ſo many Witneſſes ſhall be againſt thee, anſwerable to the Sins thou haſt committed. What Trembling; What Shame; What Confuſion of Face will then ſeize on thee? What Admiration will there be of Heaven and of Earth? What looking on of all Creatures, when in the Aſſembly of Saints and Angels, as ſo many Stars before the Preſence of Jeſus Chriſt the bright Son of Purity and Glory, a loathſom and wrecked Sinner ſhall be brought forth, poor, miſerable, blind, naked, and alone, accompanied only with his accuſing Conſcience, and arrayed with the Ornaments of his Iniquities, when the large Hiſtory of his wicked and ſinful Life ſhall be openly read, and the Clamour of his Sins ſhall ſtrike his Conſcience into a damp.

Then ſhall the Devil alſo in this manner oppoſe and declare againſt him; O Juſt Judge, I have done him no pleaſure nor kindneſs, nor indured for him any pain, and yet ſee what a willing and quick Ear he hath given to all my Directions, how duly he hath followed my Counſels, how dutifully obeyed all my Commandments, and that with great delight, inſomuch that he is perfectly transformed

transformed into my Image; and for thee who haſt done ſo much Good, and ſuffered ſo much Evil for him, he has not in the leaſt remembred thee, unleſs in proud Contempt or baſe Mockery of thee, or elſe obſtinate Cruelty and Deſpite.

And alſo ſhall then cry out againſt him; not the guiltleſs Blood of *Abell*, but the precious Blood of the Lord Jeſus Chriſt, which he hath malicioufly ſhed, and prophanely trampled under foot; and the Judg ſhall in this manner Expoſtulate with him.

Stand forth thou peeviſh and perverſe Wretch; What haſt thou ſeen in me worthy of this Contempt? What want of Perfection in my ſelf, or of Love and Liberality towards thee? I fram'd thee out of the Duſt of the Earth, and formed thee in my own Image; to recover thee from thy wilful Fall I went down from Heaven; I was born in great Poverty; I lived in great Pain; I died with intolerable Torments and Scorn; witneſs theſe Wounds; Witneſs the Earth which trembled; Witneſs the Heavens which drew in their Light when my Death was in Action, and drawing on. Come on now, Where is the thank-

thankfulneſs to me for my Goodneſs and Mercy? Where is thy chearful Obedience to all my Commands? How haſt thou anſwered all my offers and tenders of Grace and Mercy? How haſt thou uſed the means and opportunities that hath been put in thy hands to draw thee to newneſs of Life? What deſire to the work of Mercy and Charity which I Commanded? What Love of thy Neighbour which I commended unto thee? Is this the Account thou haſt made of my ſuffering? Is this all the Eſtimation thou haſt of the ſheding of my Blood; hereupon that dreadful Sentence ſhall be pronounced againſt thee, *Depart from me ye curſed.*

Depart from thee! O Chriſt, why, thou art all things, and therefore the loſs of thee is an univerſal loſs of all things; thou art the greateſt Good, and therefore to be deprived of thee is the greateſt Evil; thou art the very Center and perfect Reſt of the Soul, and therefore to be caſt from thee is the moſt cruel ſeparation that can be. But whether, O Lord, wilt thou baniſh me? into Everlaſting Fire? What! into Fire? into Everlaſting Fire? Ah Wretch, both in my unhappy Birth and ungodly Being, and in my ungracious End. Before

fore thou didſt invite with thy Bleſſing, but then thou wilt load with thy ſad and heavy Curſes; *Iſay* 33. 14. *The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrite: who among us ſhall dwell with the devouring fire? who among us ſhall dwell with everlaſting burnings?* Alas, what have I done? whom have I offended; whom have I provoked? If the Juſt ſhall ſcarcely be ſaved, where ſhall the Wicked appear, and ſo what ſhall become of me Wretched Sinner? Where ſhall I hide me, or how ſhall I appear? to go forward will be intolerable, to go backward will be impoſſible; to turn aſide unavailable; and ſo great will be the Aſtoniſhment between ſorrow, ſhame, and fear, that the Guilty Sinner ſhall be deſirous to hide himſelf even in Hell.

What way ſhall I then take in theſe deſperate Extremities? whither ſhall I turn my ſelf? What ſhift? what Friends ſhall I be able to make? all things giving cauſe of Terror, and nothing of Comfort: with what Countenance ſhall I be able to ſuſtain the Majeſty of the moſt ſevere Judg, both in ſearching out and puniſhing Offences? who cannot be blinded,

blinded, and will not be corrupted.

The Heavens and the Earth ſhall fly before his Preſence; the Saints and Angels ſhall be touched with Terror and Aſtoniſhment; not for any danger towards themſelves, but at the greatneſs of his Indignation, even as a harmleſs Child will be afraid of the Fury of his offended Father againſt his Bond-ſlave; or as a Tempeſtuous Sea will ſtrike Aſtoniſhment to him that ſtands ſafe upon the Shore. Alas then, what ſhall I do, but even faint for fear, and ſtand as a moſt deſperate and forlorn Wretch, full of unfruitful Repentance, deprived both of Comfort and Courage, trembling and quaking before his Majeſty, whom ſo grievouſly I have provoked, being aſtoniſhed and confounded at the intolerable vehemency and weight of his Wrath; at the unexcuſable number and greatneſs of my Sins, at the eaſeleſs and endleſs Puniſhment which I ſhall ſee I have deſerved.

What then ſhall be my Comfort, when I ſhall be ſurrounded in theſe extream ſtreights, having on one ſide my Sins accuſing me, on the other

other ſide Juſtice threatning me: Above, an angry Judg condemning of me, beneath, Hell open, and the boyling Furnace ready to devour me; before, the Devils with bitter ſcoffs and upbraidings haling of me; behind, the Saints and my neareſt Friends and Relations, not only forſaking of me, but rejoycing and praiſing God for his Juſtice in my Damnation; within, my Conſcience tearing me; without, the Powers of Heaven ſhaken and diſſolved; the Elements ſhiver'd in pieces; the whole World flaming, and all damned Souls crying and curſing round about me; for I have neither Power to reſiſt thee, nor Patience to bear thee, nor Place to avoid thee, and doubtleſs it is impoſſible: What an ineſtimable Treaſure a Good Conſcience will be at that day? and if a Sinner could now but imagine the infinite Terror and Torments, which then he ſhall ſee is falling upon his Head, he would not adventure to endure them one Moment, for the injoyment of all the falſe and tranſitory Pleaſures his Sins can afford.

All the Courſe of our Life is a continual Paſſage, every Moment of our time is

is one ſtep towards this Judgment; and yet ſo far are we either from Shame or Compaſſion on our ſelves, that even in going to our Tryal, we ceaſe not only to aggravate but multiply our Crimes, and to provoke his Diſpleaſure who muſt give Sentence upon us.

Alas Wretch! what ſhall I do? If I ſpeak, my Sins ſtand up againſt me; If I hold my peace, I find no Man to comfort me. Mourn O my Soul, drownd thy ſelf in bitter Mourning: Howl out and lament, becauſe of theſe heavy Horrours which thy Offences prepare daily to heap on thee, thou being as unable to Repel the one, as worthily to Repreſs or Repent the other.

And now thou doſt ſee theſe Evils, ſee alſo if thou canſt avoid them; let no Pains be too great; no Petitions either too often or too earneſt, to make Proviſion againſt that Day: Trample underfoot the Vanities of this Life; ſhake them off as St. *Paul* did the Viper into the Fire, leſt at laſt they ſhake thee into the Fire; ſtrike off all delay that hath already devoured too much of thy Good time.

Enter

Enter now into Judgment againſt thy ſelf, that when thou ſhalt appear in that Day before the Great Judge, he may find thee judged; follow the Counſel of him who would be thy Advocate before he will be thy Judge: Follow the Advice of him, who as he beſt knoweth the danger of this Day, ſo hath he taught us in theſe words to prevent them: *Take heed to your ſelves that your Hearts be not made heavy with eating and drinking, and cares of this life, and that day come ſuddenly upon you.*

Run, O run unto thy only Refuge Jeſus Chriſt thy Redeemer, and become as it becometh thee, an humble Suppliant in the loweſt degree both of Sorrow and Shame: proſtrate thy ſelf before his Preſence with the ſame Confuſion of Face, as a Wife that hath committed Adultery would preſent her ſelf to her injured Husband; pour out thy Tears at his Feet, make an abject Countenance and Geſture, unfeigned Meſſengers of thy diſtreſſed Mind; let thy Words be ſeaſoned with Sighs and bathed in Tears, and ſo addreſs thy ſelf unto him altho' it be late, it is not too late to cry for his Mercy; and wherefore ſhould

thou be conſumed in ſaying nothing? As it is impoſſible he ſhould forget the Paſſion he endured, ſo is it not credible that he ſhould not have Compaſſion on thee for whom he ſuffered: Therefore pray unto him withal thy Heart and ſay

A Prayer.

O Chriſt! O Son of the everliving God, in Goodneſs infinite, infinite alſo in Greatneſs, in Power almighty, in Wiſdom wonderful, in Judgment juſt, in Promiſe true, in Works holy, in Mercy rich, Patient towards Sinners, and ſparing when they repent: Call to remembrance, O ſweet Jeſus, for whoſe ſake thou wert willing to endure all the Miſeries of Mortality, Hunger, Cold, Grief, Poverty, Contempt, Scorn, Blaſphemies, Bonds, Blows, the Croſs, Wounds, Death and the Grave.

And now O Lord, where is this Love? Where are theſe thy Mercies? Is thy Goodneſs come to an end? and will thy Anger never again be appeaſed? If he be full of Impiety, art thou therefore not full of Pity? and if I confeſs the

one

one, wilt thou therefore deny the other? If my Sins are greater than is meet, are thy Mercies leſs than they were wont? If thy Glorious Greatneſs did make me draw back, wilt thou therefore draw back thy Cracious Goodneſs.

O Lord my God, although I am a Sinner, yet am I thy Creature; although I am a Sinner, yet am I redeemed with the bleſſed price of thy Blood: O Lord my Life, it was no Goodneſs in me that compelled thee to make me; nor no Merit in me that did oblige thee to redeem me, but even thy Mercy; why then, ſweet Chriſt, and moſt loving Jeſus, let that Love which obliged thee to make me, oblige thee to help me; let that Mercy that did cauſe thee to die for me, cauſe thee to ſave me. For thou art always the ſame, thy Love doth not go and come like the Love of Man, but it is Immutable, it is like thy ſelf.

Hear moſt Gracious Lord God and heal me, heal my ſick Soul which panteth at thy Feet, as is even at the point to periſh, reject not him who dejecteth himſelf; let not the abaſing of my ſelf

make me ſeem baſe unto thee; enter not into Judgment with thy Servant, but according to the multitude of thy Mercies, put away my Iniquity, and remember my ſin no more; favour, O Lord, favour and forbear me, that thou may'ſt be praiſed in the Work of thy Mercy, who never faileſt them that put their Truſt in thee.

Think not on thy Hate againſt a Sinner, but think on thy Love towards thy Creature; remember not thy Juſtice whereby thou puniſheſt, but remember thy Mercy whereby thou ſaveſt; forget me as I was Diſobedient, provoking thy Wrath, but remember and regard me as I am diſtreſſed, crying to thee for help: Lord comfort me that am weak, heal me that am wounded, raiſe me that am dead, heal the infirmity which grieveth me, and thou ſhalt remove the deformity that offendeth thee; take away the wretchedneſs whereof I languiſh, and thou ſhalt take away the loathſomneſs which thou abhorreſt; free me from the Danger, and thou ſhalt free thy ſelf from thy diſpleaſure.

O ſweet Lord and moſt merciful Jeſus, we know wherefore thou cameſt into the World, even to ſeek and to ſave that which was loſt; and do not thou, O Lord, forget that which we vile Wretches not only know to be very Truth, but acknowledge to be our only Truſt. Thou cameſt to ſave that which was loſt, and wilt thou ſuffer me to periſh in the view of thy pittiful Eyes? in the preſence of thy Bowels of Mercy thou cameſt to call Sinners to Repentance, and wilt thou not hear them when they do repent? thou cameſt to ſeek thoſe which wandered, and to aſſemble thoſe which were diſperſed, and wilt thou not receeive thoſe which come unto thee, which cry after thee, which call upon thee?

Thou didſt not ſtop thy Ears when thou waſt blaſphemed, and wilt thou ſtop them now thou art entreated? thou didſt not turn thy Face from them that ſpat upon thee and buffeted thee, and wilt thou now turn it away from thoſe that pray unto thee? O thou Hope of my Heart, and ſtrength of my Soul, whither ſhall I run for Succour? to whom ſhall I reſort, but only unto thee who art the Reconciler, the Redeemer, the Saviour of Mankind. O

O Reconciler, whom wilt thou Reconcile to thy Father, if thou rejecteſt a poor Sinner who condemneth himſelf, and calleth upon thee? If Death ſhall devour him who diſpaireth in himſelf and truſteth in thee; and that Soul ſhall be drownd in Hell which acknowledgeth his own Wickedneſs with fear, and thy Goodneſs with love; O Redeemer, whom haſt thou then Redeemed? O Saviour whom then wilt thou ſave? O Chriſt hear me; O Chriſt help me, or elſe tell me, thy unworthy Servant; O Merciful God tell thy Servant, to whom ſhall I cry? to whom ſhall I complain? who is more able to help? who more eaſie to be intreated? to whom may I fly more ſafely; to whom more readily? Who is more mighty? who more mild? Where may I be more bold? where more ſecure.

O thou only Refuge and Rock of Defence to the Diſtreſſed and Afflicted, to whom no Man ſueth without hopes of help, forſake me not now I call upon thee; thou didſt call me to the end I ſhould ſeek after thee, thou didſt ſeek me out, and ſweet Jeſus I praiſe thee for this voluntary Goodneſs; O let it

not be unprofitable unto me; finiſh that work thou haſt begun, and give me the thing thou haſt moved me to deſire.

Hear my Prayer, and have Mercy upon me a poor forſaken Wretch: look upon the Tears of my Miſery, and ſpeak Peace to my ſobbing Soul: have mercy upon me, O Son of *David*, O Fountain of Mercy have mercy upon me, and for thy dear Names ſake reject not him whom of thy Goodneſs, and for thy Glory thou haſt Created: heal the Diſſeaſed, help the Diſtreſſed which cry to thee for Comfort.

O Light behold the Blind: O Strength ſtretch forth thy Hand that the Lame may come unto thee: O Life, raiſe the Dead out of the Sepulchre of his Sins: O Merciful Lover of Mankind, ah ſhew thy ſelf unto me; Reveal thy Glory; Reveal thy Grace; O let me behold, O let me hold thee; let me find; let me feell that thou only art the Hope of the Diſtreſſed, the Relief of the Afflicted, the Comfort, the Joy, the Strength of all. O Chriſt let me not in vain believe this Truth: O Chriſt let me not in vain deſire this Mercy; and

if

if my Faith be ſo faint, my Hope ſo cold, my Prayer ſo weak, that I c n thereby deſerve neither Pardon of my Sins, nor Participation of thy Righteouſneſs; ſupply, I beſeech thee, all n y Wants and Imperfections, that by thy Mercy I may obtain the one, and by thy Merits the other; for all our Goodneſs is thy free Gift: Exact therefore no more of me than thou doſt give me: Give me what Perfection thou Requireſt, and Require of me what Perfection thou wilt. For although thou haſt injoyned us a Task to ſerve thee, yet it is not in any poſſibility of our Power, but upon promiſe of thy Divine Aſſiſtance; therefore ſo much the more do thou for me, as thou ſeeſt my power wanting; for by my Weakneſs I am the more fit to be enabled by thy Strength, to which all things are ſo far from being impoſſible, that nothing is difficult. Therefore, O Lord God, rebuke the Troubles of my tempeſtuous Soul; calm my unquiet Conſcience; pull me out of the Arms of Sin, which will hurry me to Darkneſs, which is the blackeſt of Darkneſs, and receive me into the Imbracements of thy Heavenly Light: ſet my Feet in thy

Pathes, and ſo both order and ſtrengthen my Steps, that I may not only walk, but run the ways of thy Commandments.

Bring me, O Lord, from loving and delighting in any Worldly Injoyments into my ſelf, and from my ſelf, unto thee, that I may become like thee in Will and Deſire: Set me wholy on fire with thy Love, thy Sweet Love, thy Chaſt Love, thy Everlaſting Love, with Contentment and Joy in thee. Let thy Love captivate my Senſes from all other Delights: Let it clear my Soul from the Vanities of the Fleſh, that my Underſtanding may know thee, my Heart honour thee, my Will to obey thee; All my Forces may ſerve thee with the greateſt intentions and induſtry, to amend my Faults, to beat down my Paſſions, to maintain my good Motions, and to proſecute my good Purpoſes and Endeavours effectually, that as hitherto I have ſerved the Devil, the World, and my ſelf, ſo from henceforwards I may ſerve thee with all my Might, and with all my Strength, and with all my Soul, to the Praiſe and Glory of thy Great Name for Ever and Ever.

Some Short

DIRECTIONS,

Teaching all how they may fit and prepare themſelves for their great Change.

DEar Hearts; What doth the Lord require of you, but to do Juſtly, to love Mercy, and walk Humble with God; and to break off with your Sins, and to take no more pleaſure or delight in them, but hate and abhor them for the future, and utterly caſt them behind your Backs, and to preſs forwards towards the Mark of the Prize of the high Calling in Chriſt Jeſus our Lord; for the time is a haſtening and coming on, wherein it ſhall be ſaid; *He that is unjuſt let him be unjuſt ſtill, and he that is filthy let him be filthy ſtill, and he that is righteous let him be righteous ſtill, and he that is holy let him be holy ſtill.*

Therefore you Sinners that are in a loſt and undone Condition, look to it before it be too late, and your Day of

Grace be over, and the Door of Mercy ſhut. Conſider ſeriouſly your Time is ſhort, yea very ſhort; your Breath is in your Noſtrils; your Life but a Vapour, your Day but a Span, and can you tell what will be to Morrow or the next Moment? Can you lengthen your Days? Can you cauſe the Air to breath, or the Wind to blow, or the Sun to ſhine? Can ye give Life to any thing? Know you your own Life or what is in you? are you ſure of one breath more? If you cannot do any of theſe things, is it not high time to awake out of ſleep, leſt you ſleep the ſleep of Death, and leave off your old Courſe of ſinning, and doing diſpite to the Spirit of Grace, with your Exceſs, with your Riot, with your Pride, Haughtineſs, Surfeiting, Drunkenneſs, Gluttony, Wantonneſs, Curſing, Swearing, Dicing, Gaming, Chambering, Revelling, ſpending the Creatures on your Luſts, *Lovers of Pleaſures more than God*, with ſuch like: But this was not the End for which you were made; rather that you ſhould be *Humble, Sober, Meek, Juſt, Temperate, lovers of good things, lovers of God, Liberal, Charitable, given to good Works, lovers of*

of Hospitality, Kind, Vertuous, serving the Lord without destraction, passing the time of your sorjourning here in fear.

Be Exhorted then, not to live in the Pleasures of this Life; for they have Stings in their Tails, and will certainly bring Sorrow and Misery in the end; for he that liveth in Pleasure is dead whilst he liveth; but draw nigh to God and he will draw nigh to you: *Cleanse your hands ye sinners, purifie your hearts ye double minded; be afflicted, mourn and weep, let your laughter be turned into mourning, and your joy into heavines; humble your selves in the sight of the Lord and he shall lift you up.*

O up and be doing the Work of the Day, for the Night cometh wherein no Man can work; begin this great work of Repentance and Reformation this day, and put it off no longer; delays are very dangerous: be not like *Solomon's* Sluggard; or like the Five foolish Virgins, that had their Oyl to seek, when the Bridegroom came, and whilst they went to seek for Oyl to supply the want of their Lamps, the Door was shut; seriously weigh and consider what those would give for the offers of Grace and

Mercy, that are now roaring in Hells Flames, they would certainly be heartily willing to give a Thouſand Worlds for thoſe Priviledges you now injoy; ſhould God but ſay to ſome of the Damned, that are now in Hell for Drunkenneſs, Whoredom, and other Abominations, *Come unto me all ye that are weary and heavy laden*, it is not to be imagined how joyfully they would receive ſuch pleaſant Tidings; O therefore take warning, you do not know how ſoon this miſerable Condition may be yours; and how can you think to eſcape if you neglect ſo great Salvation.

But the Devils in Hell too much know and feel Miſery and Torment, to ſlight Mercy if it were offered to them. But Woe and Alas, poor damned Wretches, there is not ſo much as one ſcruple of Mercy or Compaſſion, no not ſo much as one Drop of Water to allay the heat of their burning Tongues. O therefore make your Peace with God before it be too late, for if you looſe your Souls you looſe all, and then you are undone for ever.

Conſider the Land of Darkneſs is no Place for doing Buſineſs, there is no Repenting

penting in the Grave; no Lord have Mercy is written upon Hell Gates: No Sabbaths, no Sermons, no Miniſtery, no Ordinances, nor any means at all there; it is in the time of our health and ſtrength we muſt make Preparations for Heaven; therefore make it your buſineſs daily to live ſo Uprightly, Juſtly, Holily, as that when it is the Will of God to call you hence, you may be fitted and prepared to appear before his Dreadful Tribunal, that you may not fall into the Condemnation of the Wicked, which is Dreadful and Intolerable. *Pſal. 6. 12. Upon the wicked he ſhall rain ſnares, fire and brimſtone, and a horrible tempeſt ſhall be the portion of their Cup.* Pſal. 140. 10. *Let burning Coals fall upon them; let them be caſt into the fire, into deep pits, that they riſe not up again.*

The Infinitely Holy and Heart ſearching God watcheth, ſeeth, and takes a ſtrict Account of all your Actions, and they will find you out; and if not truly Repented of and Pardoned, they will lye down with you in the Grave, and follow you into another World, and meet you at Gods dreadful Bar, and be open to the view of the whole World.

Sin

Sin is a bad Bed-fellow, and a worſe Grave-fellow.

Therefore ſhake off all your Evil Courſes; ſeaſe from doing Evil, learn to do Well, otherwiſe they will bring bitterneſs in the end; Sinners, you are ſtill the living Monuments of Gods infinite Kindneſs and Mercy: ſuppoſe you had fetcht your laſt breath, when Death ſeem'd to be near you, when you who were ſick and ready to give up the Ghoſt, or when thoſe many Thouſands dyed by the Plague and Sword; in what a ſad and lamentable Condition would your Souls have been, to be lockt up with Devils and Damned Souls in that Infernal Lake that burneth with Fire and Brimſtone. O, and will you dare to ſtand it out with the Moſt High God your Maker, that can Command you into nothing, or into Hell? What are you ſtark Mad or out of your Wits, to make God, that ſhould be your beſt Friend, your greateſt Enemy; *For if his Anger be kindled but a little, it will burn to the loweſt Hell.*

Therefore whatſoever it is now your Duty to do both to God and Man, now ſet about

about it and do it with all your Might. *Eccleſiaſticus* 9. 10. *Now before the decree comes forth, and the day paſs as the Chaff before the fierce Anger of the Lord come upon you.*

Be very careful and diligent in thoſe means that are appointed for your Salvation, 2 *Peter* 1. 10. *Make your Calling and Election ſure*; *Work out your Salvation with fear and trembling.* It is our preſent work and buſineſs, to make ſure of future Happineſs and Bleſſedneſs. When our Friends, Pleaſures, Profits, Honours, and all this World can afford, cannot be made ſure, let this be made ſure if ever you intend to be happy. You may ſee by daily Experience they are very uncertain, *therefore lay up for your ſelves a good Foundation*, 1 Tim. 6. 19. Why? that you make ſure of Eternal Happineſs, for there is no Landing at the Shore of Felicity, without ſailing in the Bark of Fidelity; till you make ſure of Salvation you will never be free from Temptations; Luke 13.24. *Strive to enter in at the ſtraight Gate.*

Therefore pray without ceaſing, 1 Theſſ. 5. 17. Pray continually though you be not always at Prayer; our daily Wants

call

calls for daily Prayers, every Morning put up your Prayers to the moſt high God, Maker of Heaven and Earth; let it be your firſt work and your laſt work: You that would be Chriſtians indeed, and not in outward ſhew and profeſſion only, lock up your Hearts with Prayer, and give God the Key, and he will preſerve you, and then you may ſleep without any fear of danger. You are willing to be call'd by the Name of Chriſt, and would take it very ill ſhould any call you by any other Name? And will you not call upon the Name of Chriſt? O, you will never want a praying time, if you do not want a praying frame: None can pray aright, but thoſe that are born of the Spirit; a Spiritual Man may pray Carnally, but a Carnal Man cannot pray Spiritually. O the ſtrength and vertue of Divine Prayer, it will fetch Fire from Heaven, yea an Angel from Heaven to fetch a *Peter* out of Priſon; they that pray heartily and in faith, may be fully aſſured they ſhall ſpeed happily; the Gift of Prayer may have praiſe with Men, but it is the Grace of Prayer that hath any influence or power with God. Secondly, take all opportunities, and

embrace

embrace them for the hearing of the good Word of God, for *Faith comes by hearing of the word preached.*

Take nothing upon Truſt, but all that you hear upon Tryal; though all Gold gliſters, yet all is not Gold that gliſters; that may be falſe that goes forth true, and too often it happens ſo, to the ſorrow of a great many; 1 *John* 4. 1. *Therefore try the ſpirits, believe not every Spirit, ſee whether they be of God or no.* 1 Theſ. 5. 21. *Prove all things, and hold faſt that which is good*; that is, try all things that you hear for Doctrine by the Scriptures: Many believe before they try, and ſo are many times deceived; but if we would not be cheated and believe a Lye, we muſt try and prove the truth of any thing before we believe it: Alas there is many in the World that are like Infants, who ſwallow down all that is put into their Mouths, that what every Man ſays, down it goes for Truth, and will not take the pains as to try the Sayings of Men by the Sayings of God; O ſay they, the Men we hear are honeſt Men, able Men, and learned Men; I ſuppoſe you would tell Money after theſe Men, or weigh Gold, and yet will you run

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the hazzard, and dare to venture the well being of your Immortal Souls, in taking their Doctrine upon truſt, without tryal; who but Foolls will be thus credulous? but I pray remember, although the Whores Cup is Gold without, it is rank Poyſon within. *Rev.* 17. 4. *She had a golden Cup in her hand full of abominations and filthineſs*; there is them that will ſpeak like Angels of Light, but act like Angels of Darkneſs; therefore take care what you hear, and if it be that that is agreeable to the Word, put forwards with doing of it with all your might, and *be not only hearers of the Word, but doers.*

Thirdly, Live in Love and Charity towards all Men, your greateſt Enemies as well as your beſt Friends. 1 *John* 3. 18. *My Children, let us not love in word, neither in tongue, but in love and in truth:* Let your Love be real and true, and not ſelfiſh. *Gal.* 5. 14. *Love thy neighbour as thy ſelf*; and he that is wanting in this great work, doth not rightly and truly love himſelf: this Love is called an old Commandment, and a new Commandment; it is as old as the Law of *Moſes*, and as new as the Glorious Goſpel of our

our Lord Jesus Christ. The Natural and Moral Man may love his Friend, but the True Christian, the Christian indeed loves his Enemies; that Great God of Heaven and Earth, that loved us when we were his great Enemies, commands us to love those that are our Enemies; *Matth.* 4. 24. *Love your Enemies; bless them that curse you; do good to them that hate you; pray for them that despightfully use you and persecute you.* A Christian should wish the best to them that wish the worst to him.

Observe these few Directions, and not only so, but make a thorough search into the sad Condition that your Souls are in; therefore lift up your Eyes, miserable Souls, and see to what you were Created, and behold in what a sad and deplorable Condition you are now in. Thou wast Created to be the Spouse of Christ, the Temple of God, a Vessel of Election, and Throne of the true *Solomon*, even the Rich and Royal Seat of Wisdom; but now the Spouse of Christ is held and detained in the ugly Arms and adulterous Embracements of the Devil; the Temple of Christ is turned into a Cage of unclean Birds, to a Den

of Thieves; the Veſſel of Election is filled with filth; the Throne of Wiſdom is become a Seat of folly, a Seat of madneſs, a Chair of unholineſs.

Alas wretched Soul! Let the Conſideration of this ſad Condition melt thy hard Heart, and cauſe thy dry Eyes to yield ſome Tears: Lament thy miſerable Eſtate, lament miſerable Soul; beſtow ſome Lamentations upon thy ſelf. O poor Soul, the very Heavens lament thee; the Angels lament thee, yea the Saints lament thee: Chriſt let more Tears fall for thee out of the abundance of his Love, than he did for the Deſolation of that beautiful City *Jeruſalem.* Alas lamentable Soul! When didſt thou feel? when find in thy ſelf the moſt Comfortable Gueſt of Conſcience, the Holy Spirit, which whereſoever it entereth abideth not idle; it doth not only Adorn the Soul with its Preſence, but Sanctifies it with its Vertues, working all things that are neceſſary to Salvation: It ſetteth in the Soul as a Maſter in the Houſe, Directing; as a Teacher in the School, Inſtructing; as a King in his Dominions, Ruling; as a Soul in the Body, giving Life, Senſe and Motion

to

to every Member; as a Sun in the Heavens Illuminating the Understanding, Inflaming the Will, making of us not only able, but apt and willing to mount upward; it maketh us decline all manner of Evil, and only to cleave to that which is Good, and to persevere in it, and at last puts us into the Possession of the Reward of it.

But this good Friend hath been a very stranger unto thee; thou hast not affected; thou hast not invited; thou hast not entertained him as thou oughtest, but rather treated him as the *Gaderens*, and compell'd him, as the *Samaritans* did Christ, to depart from thee; thou hast altogether stifled thy Conscience, or lull'd it at least into a sound and secure sleep, using thy best endeavours to sharpen thy Wits, to frame Arguments either to justifie or excuse this Ingratitude towards him, which, joyned with Custom, hath brought thee to no sense of many Sins, which at first were fearfully committed by thee, and which thy own Conscience doth still convince thee is very bad. The Prophet *Elizeus* said to his Servant *Gabazi*, thou hast taken Silver and Garments of *Naaman*; also the Leprosie of *Naaman*

shall

ſhall cleave unto thee: the like Sentence thou haſt likewiſe found, thou haſt affected the vile Vanities of this World, and thou art infected with a Leproſie of the ſame. O my Soul! what doſt thou intend? what canſt thou pretend? wilt thou ſtill continue in this wicked Courſe of Life? doſt thou never intend to change thy Carriage? wilt thou live and die in thy Sins, and ſo be Damned for ever? I ſuppoſe thou wilt anſwer no; thou haſt ſome Intentions hereafter to amend, but if ever thou doſt intend to take to a good Courſe of Life, why not now? Why hereafter? Let me tell thee, no Excuſes at the laſt will ſerve thy turn, therefore take heed how thou goeſt on in folding of thy Arms, in putting thy Hands into thy Boſom with *Solomon*'s Sluggard, crying *a little more ſleep, a little more ſlumber*; When will it be more eaſie? when more convenient? No time more eaſie, nor ſo convenient as the preſent time. *Now is the acceptable time, now is the day of ſalvation.*

Alas poor Soul! How miſerably art thou intangled in the Witchcraft of this World? how deceitfully doth the Devil abuſe

abuſe thee, by perſwading of thee to that which he cannot deny to be moſt neceſſary for thee to do? How cunningly doth he ſuffer thee to play upon the Hook, and think that at pleaſure thou maiſt eſcape.

Aſſuredly whenſoever thou ſhall offer to break from him, he will ever perſwade thee that it is not yet time, whenſoever thou ſhalt offer to caſt him forth, he always cries that he is tormented before his time; by often, by ever renewing Delays, he ſhall and will ſeek to win thy whole time from thee, and ſo enſnare thee for ever.

But look, I pray thee, to the State of thy Life, examine thoſe years that are already paſt and gone; conſider the Age wherein thou now liveſt, and thou ſhalt eaſily ſee, that it is high time, or rather paſt time, for thee to ſettle thy ſelf to amendment of Life; and if thou hadſt never committed any one Sin, yet all this time is ſhort enough to Repent of thoſe thou broughteſt with thee; and if thou hadſt brought none, and haſt not time to Repent of, and Reform thoſe thou doſt daily commit; thinkeſt thou, that for all thy Sins Original

ginal and Actual, thou haſt too much time to Repent in.

Not yet eaſie, not yet convenient to break off with thy Sins: Tell me ſilly Soul, blinded with Ignorance, either affected or very groſs, how canſt thou think it will be more eaſie and more convenient for thee hereafter, when evil Cuſtom ſhall grow more ſtrong, and ſettle thee in a habit of Sin; when the Faculties of thy Soul ſhall be more weak, or more corrupt; when the Poſſeſſion of the Devil ſhall be both of greater force and familiarity within thee, and when thou ſhalt be more ſeperate from the aſſiſtance of Gods Grace, which is the only means that maketh our Converſion eaſie.

If theſe be now the only impediments, the only cauſes and hindrances, is any man of ſo weak a Judgment, to think his Converſion will be more eaſie hereafter? Is not this the cuſtom of bad Debters, who daily defer payment, and daily increaſe their debts, and ſo grow more unable to diſcharge them? Is it not thus with a ruinous Building, the longer it is ſuffered to ruo, the more charge it will require to be Repaired; ſo faſt as

our

ur Sins do increaſe, ſo faſt do the nots multiply wherewith the Soul is yed to the pleaſure of the Devil; ſo ſt doth the Chains grow both heavier d ſtronger, wherewith it is fettered nd clogged with returning to God.

If thou canſt not paſs through the ſoard when the Waters are low, how wilt thou do it when they are riſen? if be hard for thee to pluck up a Twig, what wilt thou do when it is grown to Tree? If the Sparks, the Coals, the ire-brands of Hell be not eaſily quench-d, to what rage will the full Flame hereof ariſe? If thy Green Wounds e ſo hard to be cured, what will be hy old feſtard Sores? Now thou art to rive with a few Sins, hereafter they ill be many: Now thou art wreſtling gainſt the evil Cuſtom a few years, reafter it will be a grounded Cuſtom f long continuance, every day thy Sins ncreaſe in multitude, becauſe one Sin awеth on another, and thy Cuſtom of nning increaſeth in ſtrength until it oweth to be narural unto thee.

He that driveth a Nail ſtriketh at firſt ſily, and afterwards doubleth his ow, inſomuch that the more blows he

he ſtriketh, the more it is faſtened, an
the harder it will be to draw forth; ſ
all our evil Actions are ſo many ſtroke
to faſten Sin within our Souls: the mo
ſinful Actions we commit the faſter S
ſticketh within us, and the harder it wi
be to get clear of it. By uſe of ſinnin
the Underſtanding is darkened and mad
blind; the Will is weakened and mad
more inclinable to Evil; the Appetite
diſordered, all the Interior Paſſions a
made Head-ſtrong and Rebellious again
the Government of Reaſon.

Hereby it cometh to paſs, that man
Men in their decripped Age, and throug
weakneſs of Nature, they are not abl
to act in ſeveral ſorts of Sins any longe
yet they take greater pleaſure in think
ing and diſcourſing of them, than eve
they did in the committing of them
for by continual Cuſtom which poſſeſſe
the Place of Nature, the love of tho
Vices is ſo rooted into the Heart of th
Soul, ſo ſoaked into the Subſtance there
of, that it cannot poſſibly be ſeparate
from the ſame; Hereupon *Job* ſaith
the 20*th* of *Job* and 11. Verſe, *H*
bones are full of the Sins of his youth, a
they ſhall lye down with him in the Duſt.

Wh

What folly is it then? nay how far doth it exceed the Bounds of folly? how mad, how inſenſible art thou, O my Soul, to defer thy Amendment, to delay thy Repentance, to this impotent Age, which is ſo unfit to follow thoſe ſevere Exercciſes, which both the Converſion of a Sinner and Converſation of a Chriſtian doth require, that it is ſometimes not able to bear its own Infirmities? What wilt thou lay the greateſt burthen upon the weakeſt Beaſt? that burthen which in thy full ſtrength thou waſt not able to bear, wilt thou yet make it more heavy, and lay it upon thy declining years? Wilt thou ſpend the flouriſhing years of thy Youth, Beauty and Strength in the Service of the Devil, and think it ſufficient to Conſecrate impotent old Age to the Service of Almighty God?

No, aſſure your ſelf, God will not except of ſuch Service, for he requireth the fatteſt, and the faireſt, without blemiſh for Sacrifice in every Peace-Offering; *Lev.* 3. *All the fat is the Lords*, he rebuked and puniſhed thoſe who Offered the worſt part of their Subſtance; *Malachi* 1. 8. *The blind, the lame, and the ſick unto him*; this God required in

the Subſtance of his People, but he requireth more in themſelves; in themſelves he not only requires the beſt part, but the intire, the whole; if the Devil hath any part, God careth for none.

If then the laſt Age of thy Life be ſo inſufficient, ſo unfit for true Repentance, what account wilt thou make of the laſt hour of the ſame? Dareſt thou adventure to defer this great and weighty work of thy Soul until the laſt hour, wherein it is almoſt impoſſible it ſhould be performed? O heavy hour; O dangerous delay. It is the Nature of good things to be hardly attain'd, and doſt thou think to attain the beſt and moſt excellent Good, the Kingdom of Heaven, the injoyment of Almighty God, the Society of Angels, with ſo little labour, at ſo low a price; is it not againſt the Law of Equity and Juſtice, that he who ſpendeth his whole Life in the Service of the Devil ſhould expect Wages, or any good Reward from Almighty God; doth not the Judgment againſt the Five fooliſh Virgins make thee afraid, who never made Preparations for Oil, until the Bridegroom came, then they went to ſeek for Oil to trim their Lamps,

Lamps, and the while the Door was shut.

Search the Scriptures, and thou shalt find it a general Rule, such as the Life is, so is the Death; as the Tree falleth so it lyeth; as Death leaves thee, so Judgment will find thee; *Eccles.* 21. 10. *The way of Sinners is paved with stones, but at the end thereof is hell, darkness and pain.* The Prophet *David* saith in the 61. Psal. 12. *That God rewardeth every man according to his works.* St. *Paul* tells thee, that the end of the wicked will be according to his Works, *Gal. 6. Look what a Man soweth that he shall reap; he that soweth in the flesh, shall of the flesh reap Corruption; he that soweth in the spirit, shall in the spirit reap Life Everlasting.* Generally thou shalt find it so thorough all the whole course of the Scriptures, nothing more spoken of than this one Sentence, under some variety of words; if then the End of a Man be answerable to his Life; if naturally the End of all things be answerable to the middle Passage, what can be expected from a wicked Life but a wretched End: Doth not a Tree fall that ways, whether by growing it doth incline? he whose Thoughts, Words

and Actions, whose whole Life did incline towards Hell, whether in the end will he fall? where will he lye? where shall he abide, *Luke* 16. 26. *Heaven and Hell are directly opposite, and a great distance lyeth between them, the ways to them quite contrary*: if all thy Life thou hast travelled the way to Hell, is it probable in the end thou shouldst arrive at Heaven.

God can, indeed, when he please inspire into thee true Repentance; it is Impiety to abridge either his Mercy or his Power; but how often hath he done it in the last hour of Life? how many do then truly Repent? is not all that thou canst do in this hour, rather upon necessity than choice of thy will; constrain'd, rather then freely performed, proceeding rather from fear than from love? and if it be from Love, it is not of God, but of thy self, for avoiding those dangers that otherwise thou mightest fall into again: What honour can it be to God? what thanks shall it be to thy self, if thou forsake thy Pleasures, and abandon thy Sins, when thou hast no longer time to injoy them? it is far more acceptable to God, to Repent and forsake

ſake thy Sins, when thou haſt both time and opportunity to ſin? Further, how ſhalt thou be able to fix thy Thoughts earneſtly upon the buſineſs of thy Soul, when the Guiltineſs of Sin, the Love of the World, the Pains, and which is worſe, the extream fear of Death, ſhall not ſuffer thee ſo to recollect, as is requiſite in ſo weighty a Cauſe?

Laſtly, thy long continued Cuſtom of ſin, being grown to a Habit, to a Nature within thee, it will hardly in one inſtant be altered; hereupon we have often ſeen, that many who ſhew good ſigns of Repentance in ſome greivous ſickneſs, when they recover health become as Evil as they were before, nay many times worſe, as the Prophet *Jeremiah* ſaith *Jer.* 13. 23. *Can the Ethiopian change his hue, or the Leopard his ſpots, then may you alſo do good that are accuſtomed to do evil.*

O Miſerable Soul! If thou ſetteſt thy Salvation upon this hazard, doubtleſs the Devil gathereth ſuch Advantages by thy delay, that if he poſſeſs thee all thy Life, he will hardly loſe thee at the hour of Death.

Thou haſt little experience in Spiritual Matters, if thou knoweſt not that

he is moſt violent at the laſt; like an expert Soldier, who reſerveth his beſt Force till the iſſue of the Field, if he wineth that Skirmiſh he wins all; either thou ſhalt want opportunity to Repent, by reaſon of the ſudden ſurprize of Death, or elſe thou ſhalt find thy Will heavy and dull, thy Power daunted and diſtracted, and ſo diſabled from accompliſhing ſo weighty a Work.

In regard of the firſt, the Wiſe Man ſaith *Eccleſ.* 5. 7. *Make no tarrying to turn unto the Lord, and put not off from day to day, for ſuddenly ſhall his wrath break forth, and in thy ſecurity thou ſhalt be deſtroyed*; Prov. 1. 28. In reference to the other, God hath ſaid, *They ſhall call upon me, but I will not hear; they ſhall ſeek me early, but they ſhall not find me*; not that God faileth of his Promiſe of receiving a Sinner whenſoever he ſhall turn from his wickedneſs, but becauſe that this his turning to God when he is turning out of the World, is commonly no true Converſion, but ſuch as that whereof the Prophet *Hoſea* ſpeaketh, *They howl and roar in their Beds, but call not upon me in their hearts.*

To dye well is a long Art, which thou haſt but a ſhort time to learn; they that have long furniſhed themſelves with all Spiritual Means, find work enough to vanquiſh and overcome all their Spiritual Enemies: How then ſhalt thou, careleſs Soul, if thou wilt not take hold of this Opportunity, be in hopes to effect it, when the onſet of the Enemy ſhall be moſt ſtrong and prevalent, and thou through Pains in thy Body, and Perplexity and Diſtractedneſs of Mind very weak, and no ways able to reſiſt; when Impediments ſhall be multiplyed, Helps diminiſhed, thy Diſtraction great, thy Inclination little, and leiſure none; for at the hour of Death, there is ſo many and great things which will cauſe thee to dye, that thou ſhalt have neither Mind, nor Time, nor Strength to dye well.

How dareſt thou adventure, O my Soul, to let the leaſt Opportunity to eſcape thee? to defer one day for the change of thy Life, when thou doſt not know whether thou ſhalt live another day, and whereon depends thy Everlaſting welfare? Dareſt thou adven-

ture to croſs thoſe Seas without any fear, where thouſands of Paſſengers have ſuffered Shipwrack, and have been loſt for ever?

God dyed that Sin ſhould dye, and wilt thou have it live one Moment within thee? There is no greater Wiſdom in this World, than to do as *Sampſon* did, when he was deceived, and bound by his *Dalila*, and ſet upon by the *Philiſtines*, to break thy Bands aſunder, and to ſhake off all the Shackles of Worldly Delights; to caſt off the troubleſom Cares of this Life, and to walk in Wiſdoms ways, *Whoſe ways are ways of pleaſantneſs, and all her pathes are peace.* To this Reaſon, Equity and Law doth bind thee; to this, Heaven, Earth, Hell, Life, Death, Juſtice and Mercy doth both invite and ingage thee.

Chriſt hanging upon the Croſs doth preach the Crucifing of Sin unto thee; the Word which he hath left is a deſtroying Sword, it muſt and will aſſuredly kill thee or thy Sins whatſoever thou turneſt thy Ears; thou maieſt hear all Creatures to cry unto thee, and call thee from thy Sins:

Is

Is it poſſible ſo many loud Voices ſhould cry and not be heard, and never be regarded? nor no Promiſes oblige and ingage thee; nor Threatnings of Gods dread Judgments deter thee from proceeding any further in thy moſt abominable and ſinful Courſes.

What could Chriſt have done more for thee; he hath ſpent his Blood, his pretious Blood, every drop of his precious Blood, to draw thee off from Sin unto himſelf? Is it poſſible that after all this unſpeakable Love and Kindneſs of the Lord Jeſus to thy Soul, thou ſhouldeſt trample upon the Blood of the Holy Son of God, in living in a wilful diſobedience to all his Holy Commands? *whoſe yoke is eaſie, and whoſe burthen is light*: Out upon thee impudent and impure Soul, more accurſed than *Adam*, for whoſe Iniquity all the Earth was accurſed; more damnable, which I tremble to ſpeak, than the Devil himſelf; for they ſinned having no Examples of Juſtice to reſtrain them, but thou after many Examples of Gods implacable Juſtice, doſt neither abandon nor abate thy ſinning againſt him.

Tell me, Traitor, tell me thou Fuel of Hell Fire, what couldſt thou do more if the Chriſtian Faith were a meer Fable, or the Goſpel a Counterfeit Gloſs, than thou haſt done? I ſee that for fear of Shame and Diſgrace, and loſs of Reputation, or for fear of humane Juſtice, for Reverence and Reſpect of Men, thou wilt moderate thy Delights, and keep them from being ſenſible of thy great Extravigancies; but for Fear, or Reverence, or Love to God, in the leaſt relinquiſh thy immoderate Pleaſures, being ſo far from putting a Reſtraint upon thy ſinful Deſires, as to Glory in them: tell me filthy Soul, thou Son of *Belial*, thou blind, mad, ſenſleſs Fooll, where is thy Conſcience thou art ſo ſecure? where is thy Faith? where is thy Judgment? where are thy Wits? that thou art not ſenſible of that unſpeakable Miſery of being caſt into Hell Fire, and that for [illegible], which thy ſinful and wretched Life lays thee lyable and obnoxious to; therefore, as thou tendereſt the Everlaſting welfare of thy pretious and immortal Soul, let what has been deſired of thee in this

ſmall

ſmall Piece, and in the other I have Publiſhed before, be ſtrictly obſerved and done without delay, that ſo you may be Everlaſtingly happy with God and his Holy Angels in the higheſt Heavens.

Sundry

Sundry

EXAMPLES

OF

God's Dreadful Judgments,

Againſt violent Breakers of

His Holy Commandments.

A Drunken Blaſphemous Wretch being Carouſing at an Inn in the Country, among ſome of his Merry and Jovial Companions, ſtarted this Atheiſtical Queſtion amongſt them, Whether they did believe any Man there was poſſeſt with a Soul; to which one of the ſobereſt made this wiſe Anſwer, That for certain and without diſpute, every Man upon the Face of the whole Earth was endowed with a Ratio-

nal

nal and Immortal Soul, and that the Scriptures did make it manifeſt that it is ſo; and that every Soul that doth well whilſt here, ſhall be rewarded with an Immortal Crown of Glory hereafter, and all thoſe that do wickedly, ſhall ſuffer Everlaſting Puniſhment in Hells intolerable Flames: To which he had the Impudence to ſwear by his Maker, that he did really believe, that the Soul did not live after the Body was dead, and that Heaven and Hell was only invented by the Prieſt to get Money, and ſo meer Fables; and as for his part, he would ſell it to any Perſon that would buy it: one that was there ſaid to him, ſell me thy Soul for this Glaſs of Beer, which he did, and ſo drunk it off; the Devil being there in the ſhape of a Man, ſaid to the Man that had bought it, ſell it me, which he did at the ſame price. The Devil having bought the Soul of this Vile and Wretched Fellow, of the Man to whom he ſold it, did demand it of him, he making ſome Evaſions, the Devil ſnatcht him away from the reſt of his Companions, carryed

ryed him into the Air towards his Habitation, where it is not to be doubted, but he found he had a Soul, and that there was a Hell to punish it to his Everlasting Sorrow.

At *Winsheirn* in *Germany* there was a Man had committed divers Murders some years before, who about *Easter* bought Three Calves Heads, and putting them in a Net, carried them along the Streets; all that saw them did believe they were Mens Heads all bloody, and so caused him to be Apprehended, and was brought before the Senate, he being asked where he had those Mens Heads, answered he bought them in the Shambles; the Butcher being sent for, said he sold him Calves Heads, not Mens Heads; the Senate being amazed at the Action, sent him to Prison, where being strictly examined, confessed the former Murders, and so was Executed for the same. When the Heads were taken out of the Net, they were seen to be but Calves Heads: So that we may see by

by this Example, that God will find out Murder, let it be done never ſo ſecretly, and ſooner or later, bring the Murderer to open ſhame.

John Peter, Son-in-Law to *Alexander* the Cruel, Keeper of *Newgate*, being a moſt ſad Curſer and Swearer, uſed to wiſh in his common way of ſpeaking, If it be not true what I ſay, I pray God I may Rot before I dye, which happened to him accordingly.

Neither does God Almighty fail to ſhew his Diſpleaſure againſt Wicked, Cruel, and Tyrannical Perſecutors of his Children and People; out of bloody Queen *Mary's* Days, we ſhall Collect ſome few for ſatisfaction. A Perſecutor that lived at *Dover*, having been with Cardinal *Pooll* for his Bleſſing upon his Cruel and Curſed Actions, coming out of the Cardinals Chamber fell down Stairs, and broke his Neck.

Doctor

Doctor *Berry*, Commiſſary of *Norfolk*, a great Perſecutor, as he was a walking with one of his Concubines, fell down dead with a heavy Groan, and never ſtir'd afterwards.

One *Dale*, a violent Perſecutor of Gods People, was eaten up with Lice.

One *Robert Bawbling*, as he was Apprehending *William Seaman* the Martyr, was ſtricken dead with Thunder and Lightning.

Alexander the Keeper of *Newgate* was a great Enemy to Gods People; and uſed to go to Bloody *Bonner*, and ſay, Rid my Priſon, rid my Priſon, I am too much plagued with theſe Heriticks, but God met with him for all his Cruelty and hard uſage of his Children, for he dyed a wretched and miſerable Death, his Body being ſo ſwell'd that he was more like a Monſter than a Man, his Intrals was ſo rotten, that no Perſon was able to bear the ſtinking ſmell

ſmell of them; and his Son *James*, to whom he left a great Eſtate, ſoon waſted, and jeeringly uſed to ſay, Ill got muſt be ill ſpent; and once as he was going thorough *Newgate* Market, he fell down ſtone dead.

Thomas Moore, Lord Chancellor of *England*, was an unheard of Enemy to the Goſpel of our Lord and Saviour Jeſus Chriſt, and to the Profeſſors of it; and as if he deſign'd to be famous for his Cruel Actions, he cauſed a Tomb to be built, and this to be ingraved upon it, *That with all his might he had perſecuted the* Lutherans: But according to his Deſerts it fell out contrary to his Expectation, for being Accuſed, Condemned, and Executed for High Treaſon, his Head was taken off, and his Body found no other burial then the Gibbet. Theſe few Examples of Gods Dreadful Judgments againſt Perſecutors, I hope may ſerve to deter all Perſons that have any love for their Pretious and Immortal Souls, from being Guilty of the like Cruel Actions againſt

gainſt God and his People. Read but *Beard's Theater*, *Clark's Martyrology*, and *Fox's Acts and Monuments*, and you will find innumerable Examples of the like Nature.

A Perſon in this Nation, having a very conſiderable Eſtate, did not make that uſe of it as he ought, but on the contrary, gave himſelf over to all manner of Prophaneneſs, and was a common Scoffer and Contemner of Religion, and all that was good; inſomuch that it is credibly reported, that being Witneſs to the Baptizing of a Child, he would have the Childs Name *Belzebub*; he was likewiſe given to all manner of Uncleanneſs and Debauchery, and without ſhame kept ſeveral Whores openly in his Houſe at a time. He was ſo accuſtomed to ſwearing, that he could not ſpeak without a Curſe or an Oath, a viler and wickeder Wretch never was heard of, for he declared his Sin as *Sodom*, and hid it not; he had not lived long in this Damnable and Curſed

ſed Courſe of Life, but Divine Vengeance found him; for one day going a hunting with one of his Companions, they fell a diſcourſing of their Debauchery, it pleaſed Almighty God to ſtrike him dead, that he fell backward upon his Horſes Crupper, with his wicked, ſwearing, perjur'd and lying Tongue hanging out of his Mouth, in a very fearful manner. All you young Men take warning by this dreadful Example, forbear your Curſing, Swearing, Lying, and all manner of Prophaneneſs; for you may ſee by this Example, God takes notice of all your Actions, and your ill ones will certainly find you out, for God will not be mocked, nor ſuffer his own People to be abuſed, he will Right all their Wrongs, and certainly will do them Juſtice, for he tendereth them as the Apple of his Eye.

Moſt Dreadful is that Relation of *Johannes Fincelius*, that in the Year 1553. near *Beleſma*, a City in *Helvetia*, there

there was Three Prophane Wretches a playing at Dice upon the Lords Day, without the Walls of the City, one of whom called *Ulrick Scheterus*, having loſt much Money, and offended God by many Curſed Speeches; at laſt expecting a good Caſt, he broke forth into this Horrible and Blaſphemous Speech; if Fortune deceive me now I will thruſt my Dagger in the very Body of God as far as I can; and the Caſt miſcarrying, he immediately drew his Dagger, and threw it up againſt Heaven withal his ſtrength, when behold the Dagger vaniſhed out of ſight, and five Drops of Blood fell upon the Table in the midſt of them, and immediately after the Devil came, and carried away this Blaſphemous Wretch with ſuch a fury and rage, that the whole City was aſtoniſhed at it; the other two half diſtracted with it, ſtrove to wipe the Spots of Blood off of the Table, but could not, but the more they wiped them, the more clear they appeared. The Rumour of this dreadful Action ſoon flew into the City, and abundance of

People

People came to this Place to ſee it, where they found the other two Gameſters a waſhing of the Table, whom, by Order of the Senate, they bound in Chains, and carried towards the Priſon. As they were going thorough the Gate of the City, one of them was ſuddenly ſtruck dead with ſuch a number of Lice and Worms creeping out of him, as was very wonderful and loathſome to behold. The Third, to divert the Divine Indignation that ſeemed to hang over their Heads, the Citizens without any further tryal put him preſently to Death.

One *William Hacket* of *Owndle* in *Northamptonſhire*, uſed upon occaſion in earneſt Diſcourſe, to Curſe himſelf in this manner, [*If it be not true, let a viſible Confuſion light upon me*:] and he wanted not his wiſh, as appears by this following Relation, in the Three and thirtieth year of the Reign of Queen *Elizabeth*, one *Edmund Coppenger*, and *Henry Arthington*, two Gentlemen,

men, that were this *Hacket*'s ſociable Companions; *Hacket* having formerly been very Prophane, now pretended a Reformation: theſe three run into very dangerous and ſtrange Opinions, and at laſt came to think that this *Hacket*, was anointed Judge of the World; and coming to his Lodging one day in *London*, *Hacket* told them he had been Anointed with the Holy Ghoſt; then *Coppenger* askt him what he would be pleaſed to Command them: Go, ſaith he, and Proclaim in the City, that Jeſus Chriſt is come with his Fan in his hand to judg the Earth, and if they will not believe you, let them come and kill me if they can. *Coppenger* anſwered it ſhould be done; and thereupon he and *Arthington* run immediately into the Streets of the City, and Proclaimed their Meſſage; and when by reaſon of the Multitudes of the People they could get no further, they got up into two empty Carts, crying, Repent, Repent, for Jeſus Chriſt is come to judg the World: ſo pulling a Paper out of their Pockets, they read out of it many things concerning

cerning the Calling and Office of *Hacket*, as how he repreſented Chriſt, as taking part of his Glorified Body, *&c.* they likewiſe called themſelves, the Prophets, one of Juſtice, and the other of Mercy; the Citizens being diſturbed at them, took *Hacket*, and carried him Before a Juſtice of Peace, who after Examination, committed him to Priſon, and at the Seſſions being found Guilty of Sedition, and ſpeaking Trayterous words againſt the Queen, he was Condemned and Hang'd on a Gibbet in *Cheapſide*, uttering horrible Blaſphemy againſt the Majeſty of God. *Coppenger* dyed the next day in *Bridwell*, and *Arthington* afterwards made a Publick Recantation: Thus the Curſe of *Hacket* happened to him, for a Viſible Confuſion came upon him according to his Wiſh.

A young Gentleman, being a Schollar at one of the Colledges in *Cambridg*, and living above the Allowance that his Father did beſtow upon him, he having a good Horſe, uſed to betake himſelf to the High-way, and there to take a Purſe to ſupply what his Rioting and Drunkeneſs

Drunkenneſs call'd for; for one day being put to a great occaſion for Money to ſave his Credit in the Town, he took his Horſe, and rid to *Newmarket* Heath, and there he waited till a Prize came; at laſt he ſpyed a Man with a Portmantle behind him, ſo puting up to him, he bid him ſtand and deliver; he made anſwer to him, and told him he had but little Money, and he was loth to part with it; then ſaid the Schollar you muſt fight for it; well ſaid the other, if I muſt, come then, and each pull'd out their Swords, and they both fought ſtoutly; but at laſt the poor Servant man was unfortunately killed, and the other a little wounded. He having diſpatched him, took the Portmantle from off his Horſe, and put it upon his own, and away he rode for *Cambridge*. Being come into his Chamber, he opened the Portmantle to ſee what a Prize he had got, and therein finding a Letter directed to him from his Father, he was very much ſurprized at what he had done, in killing his Fathers Man that was bringing of him the Money from his Father. Conſide-

ring of the Wickedneſs of this Action, he was wonderfully altered, and fell into a deep Melancholy. In a ſhort time after the Robbery and Murder both came out; and the next Aſſizes the Lord Chief Juſtice *Popham*, who was his near Kinſeman, happened to come that Circuit, he was Arraigned and Condemned at *Cambridge* Aſſizes; and although great means was uſed for the obtaining of his Pardon, yet all was in vain, for the Judg forgeting that natural Affection that he owed to him as his Kinſman, would not take pitty of his Youth, or want of Diſcretion, but cauſed him to be hanged amongſt the reſt of the Notorious Malefactors.

A Noble and Vertuous Lady having an idle and ill diſpoſitioned Chambermaid, it happened upon ſome great Provocation that ſhe ſtroke her a Box on the Ear, with that ſhe had the Impudence to tell her Lady, that that blow ſhould never be forgot nor forgiven; ſo the Devil, who is always ready to take hold of any opportunity that falls, cloſes in with this revengful Slut, and tempts

tempts her to Accuſe her Lady of Adultery; thereupon finding a fit Opportunity, thus Addreſſed her ſelf to her Lord; Pray, Sir, excuſe my great boldneſs, for I have a very great Secret to impart to you, were I ſure you would not reveal it, and ſo the Puniſhment fall upon me that others deſerve; ſo ſhe wept. Her Lord being very deſirous to know, vowed Secrecy; why then Sir, thus it is, I know you are very well ſatisfied in the Chaſtity and Modeſty of my Lady, but to my great ſorrow I ſpeak it, ſhe defiles your Bed, and that not with a Perſon of Quality, but with one of the Grooms of your Stable; but I muſt beg your Honour to keep it private, till I make you an Eye-witneſs hereof: Her Lord was hereat moſt ſtrangely ſurprized, having never found nothing but great Tenderneſs and Affection from his Lady, nor could he ever charge her with the leaſt unſeemly Carriage imaginable, yet he bethought himſelf, and called to mind, that whenever he went out early in the Morning about any Buſineſs, when he came back, uſed to find her a Bed,

or hardly up, ſo that he thought in this time his Lady did abuſe him. This Baggage let no opportunity ſlip to carry on this wicked Deſign ſhe had begun. Seeing of her Lord coming towards his Houſe, and knowing of her Lady to be a Bed, ſhe ran and told one of the Grooms that his Lady muſt ſpeak with him preſently in her Bed-Chamber, the Groom hereupon runs up as if it had been upon Life and Death, as indeed in the end it proved, and finding his Ladies Door open, he ruſhes in upon her, whereupon the Lady was ſo angry, that ſhe threw the Bed Staves at him, and would not let him ſpeak; in the mean time this baſe Woman calls her Lord, and tells him now he may find them together; he thereupon runs up Stairs with his Sword drawn, and the Groom juſt coming out of the Door, with his Sword run him through, ſo he dyed immediately; and ſo goes into the Chamber, and without asking a Queſtion, or receiving an Anſwer, run the Point of his Sword into his Ladies Heart, as ſhe lay in her Bed. Now as he ſtood a while

conſidering

conſidering what he had done, the Cruel Author of this bloody Tragedy being pricked in Conſcience with this horrible ſlaughter, could keep in her Devilliſh Counſel no longer, but broke out into theſe words, O! Alas my Lord, What have I done? never was Lady more chaſt and conſtant to her Bridal Bed than ſhe, who lyes wallowing in her Innocent Blood, whatſoever I told you was falſe, and I was tempted to it by the Devil, in revenge of a box on the Ear ſhe deſervedly gave me; I therefore, and only I, am the wicked Wretch that was the only Cauſe of theſe wicked and moſt horrible Murders. Theſe words being ſo mournfully and paſſionately ſpoken, filled his Mind with horrour and diſtraction, ſometimes caſting his Eye upon his Honeſt and Faithful Servant, and his Chaſt and Vertuous Wife, both which in his Paſſion he had murthered. He thereupon killed that wretched Creature the Chambermaid, and then fell upon his own Sword, which was the fourth Perſon in this diſmal and bloody Tragedy.

A young Man that was of a very Revengeful Spirit, having had an Injury done him by one of his familiar Acquaintance, ſtudying how to ſatisfie his Revenge upon him, the Devil came to him, and told him he would put him in a way how he ſhould be Revenged of him with a vengeance to him, if he would do but one thing that he ſhould deſire of him; the young Man asked him what was that; why, ſaid the Devil, go and kill your Father, and lye with your Mother. No ſays the young Man, I dare not do ſo, but I will do any thing elſe you ſhall deſire; why then, quoth the Devil, go and make your ſelf drunk: Yes that I will ſays the young Man; ſo he went and made himſelf drunk, and when he was in that ſhameleſs Condition, he killed his Father and lay with his Mother, by which you may ſee what a ſad and dreadful thing it is, to give way to the Sin of Drunkenneſs, which lays a Man open to all manner of Wickedneſs.

A Miracle of Mercy.

Chriſt
ſetting forth
from's Celeſtial
Palace, Lodg'd in
the Virgins Womb, from
that Bleſt Place, To the Man-
ger, went from Manger to the
Croſs, from Croſs departed with his
Dear Bloods loſs, Unto the Sepulcher,
there made all even, And ſo return'd
Glorioufly home to Heaven: To Hea-
ven! from whence Lord let thy
Sacred Fire, gliſter upon my
Soul, whoſe ſole Deſire,
Begs Mercy for my Sins,
makes known to thee,
Thou that haſt
Raviſht all haſt
Raviſht
me.

Hope follows Faith, when Man is moſt Oppreſt, ready for Hell, Hope to the Soul gives Reſt,

Hope in the Lord, ſtrong hope the Pſalmiſt ſaith, Strengthens Comforts, and confirms thy Faith, Hope is Faith's Daughter, Heavens good hand-maid ſtill, To over-rule unruly deprav'd Will, From doing violence which may Beget the Souls eternal caſt away, in midſt of helliſh croſſes, ſtorms, and ſtrife, Hope muſt our Pilot be to a good Life, Our Anchor, Cable, Give it then free ſcope, the Sweets of grace are reliſhed by Hope.

O my dull Spirit rouſe thee, ſit not ſtill Pondering on thy poor means of doing ill. Be thankful, thank thy God, and be not hurl'd To damn'd Diſpair by Malice of the World. Good Luck may go away, but good hopes yet Will never leave us, if we leave not it.

An Emblem of Charity.

Charity
and Pride
Both feed the
Poor in Den, Cha-
rity to Praiſe God,
Pride to get Praiſe of
Men; True Charity in midſt
of danger wins, Safety, ſhe
covers Multitude of Sins; Love
is the Chain of Grace, Love without
ſpot, Which ty's all Vertues in lov's
true lov's knot. Three thouſand Souls the
Heavenly weeper gain'd, Conſtant till
Death by Charity obtain'd; Not Words
but Good Works muſt Mans Faith
approve, Charity ever is the Life
of Love, Patience Houskeeper
Rich and Bountiful, No
grimfac'd Giver ſloth-
ful; Deal liberally
thy Alms, chear-
ful Alms giving,
Increaſe Mens
States, de-
creaſes no
Mans Li-
ving.

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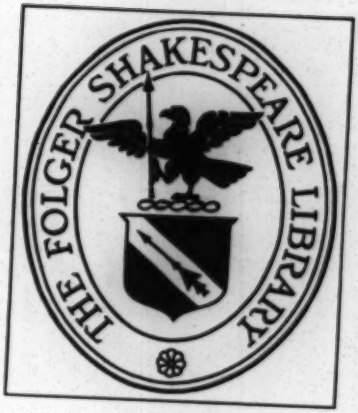
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